



june 23, 2015

## hartford street zc news

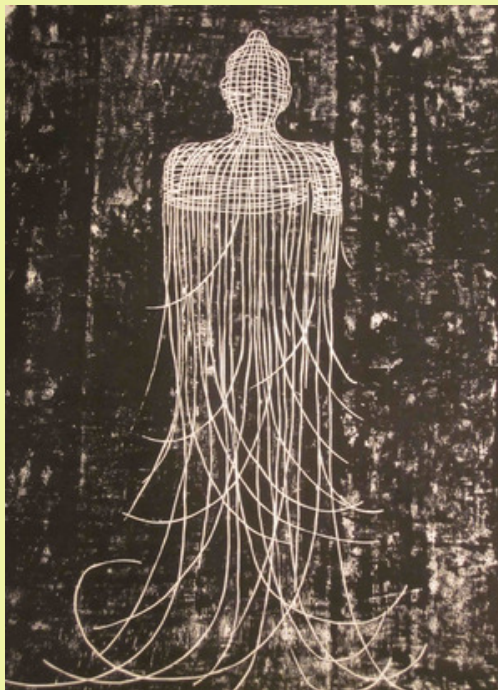
## The Tathagatagarbha


"Lord, the explanation of the meaning of the Noble Truths should be considered to be profound and subtle, difficult to understand, incapable of being judged, and not the domain of logic. It takes a wise man to appreciate it.

It cannot be the concerns of any wordly persons. Why is that? Because this profound teaching explains the [Tathāgatagarbha](#) (embryo of the [Tathāgata](#)). The Tathāgatagarbha is the domain of the Tathāgata. It is not the domain of any Disciple or Self-Enlightened one. Lord, the Tathāgatagarbha is the locus of this explanation of the meaning of the Noble Truths. Because the locus of the

Tathāgatagarbha is profound, the meaning of the Noble Truths is considered to be profound and subtle, difficult to understand, incapable of being judged, and cannot be the domain of logic. It takes a wise man to understand it. It cannot be the concerns of any world persons.

"Lord whoever does not doubt the Tathāgatagarbha is wrapped up in all the defilement-store, also does not doubt the [Dhamakāya](#) of the Tathāgata is liberated from the defilement-store. When anyone's mind reaches the ultimate puport of the Tathāgatagarbha, the Dharmakāya of the Tathāgata





HARTFORD STREET ZEN CENTER  
www.hszc.org 415.863.2507

**public schedule**

**mondays**

\*7:00 am zazen  
\*7:40 am morning chanting service

*\*last monday of each month, no morning schedule*

6:00 pm zazen  
6:40 pm evening chanting service

**tuesdays - fridays**

and inconceivable realm of the Buddha, he has implicit trust and the conviction in two kinds of explanation of the meanings of the Noble Truths."

**Lion's Roar of Queen Srimāla: A Buddhist Scripture on the Tathāgatagarbha theory**



## upcoming events:

### **dharmatalks** @10:15am saturdays

#### **hszc speakers**

**Myō Lahey** - jun 27; jul 18; aug 1

**Daiko Tanzen, David Bullock** - jul 25

**guest speakers** - **Anshi Daigi, Zachary Smith** - jul 11; **Dale Borlum** - aug 15; **Anshi Daigi, Zachary Smith** - sept 19; **Laura Burges** - oct 17; **Fugan, Eugene Bush** - nov 14; **Ryuei, Michael McCormick** - dec 12

**full moon ceremony** - **saturday, june 27th** - July is normally the month when the new antlers of buck deer push out of their foreheads in coatings of velvety fur. It was also often called the Full Thunder Moon, for the reason that thunderstorms are most frequent during this time.

**garden samu work period** - **saturday, june 27; noon to 3pm**- We are looking for assistance with a short garden work period from Noon to 3pm on June 13th and June 27th. We will primarily focused on the irrigation re-configuring for water conservation and some tidying up. Please join us if you can!

**study hour - thursdays @7:30pm**: the Vimalakīrti Sūtra. we can share books for anyone who wants to join in, or feel free to purchase a copy and join us (many are very low cost online, we focus on [Dr Thurman's version](#)).

#### **closure & schedule changes -**

**july 4th** - closed **EXCEPT** a July 4th Picnic/Pot Luck event (see immediately below)

**July 4th pot luck, picnic - 3pm**: We will provide veggie burgers, potato salad and beverages and ask you bring your favorite picnic food. Please let us know if you plan to

6:00 am zazen  
6:40 am kinhin (walking meditation)  
6:50 am zazen  
7:20 am chanting service  
7:40 am soji (brief temple cleaning)

6:00 pm zazen  
6:40 pm chanting service

**thursdays study hour 7:30pm**

#### **saturdays**

6:30 am zazen  
7:10 am chanting service  
7:25 am soji  
8:30 am drop-in instruction  
9:25 am zazen  
10:15 am dharma talk  
11:00 am refreshments/social\*

*\* if a ceremony applies it will occur before social time*

attend so we can have enough of what we will provide. Shoot us an email at: [hszc108@yahoo.com](mailto:hszc108@yahoo.com) or let David know in person.

**founder monthly memorials** - [Issan's](#) is the 6th of each month and [Philip's](#) is the 26th (or closest dates to these if can't be on that day) evenings at 6:40pm or Saturday mornings

**practice discussions at hszc are available with both Rev. Myo Lahey & Rev. Daiko Tanzen**, David Bullock. please call us, contact them directly, or email: [hszc108@yahoo.com](mailto:hszc108@yahoo.com) to request to schedule time.



### words from our Abbot: Rev. Myō Lahey

The putative age of the term *shikan-taza* is essentially irrelevant except to philologists and antiquaries. As those whose understanding of Sōtō tradition has gone beyond the superficial will attest, the shorthand expression *shikan-taza* has nothing to do with discouraging any and every other practice aside from sitting on a cushion. It is a convenient label for a practice of seated cultivation in which the body-mind is poised in alert openness, without reaching for or pushing away anything, utilizing the balance of the human form as the natural support of the mind of non-striving (Ch. *wu-wei*), non-acquisition, and non-grasping. It is not meant to convey that there is “nothing to attain”, except for the critical sense expressed in the Perfection of Wisdom Sūtras, where we find the teaching that for the Bodhisattva there is no attaining, and indeed neither is there any non-attaining. This sense of “just sitting”, reflecting as it does both the



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Mahāyāna expression of the Bodhisattva ideal and the emphasis on not cultivating grasping states of mind found likewise in early Buddhism, is squarely in harmony with how the Mārga or Path is understood by numberless Buddhist practitioners. If there are votaries of Sōtō Zen in the world today who would deny this, I haven't met them.

The soteriological justification of "just sitting" depends upon the understanding that each sentient being is at heart awakened. This is no less true for practitioners of "Kōan introspection Zen", or *k'an-hua ch'an*. In this sense both of these stylizations of practice are part of the vast fabric of East Asian Buddhism. Only someone quite unfamiliar with Dōgen's work could be so mistaken as to deny how greatly Dōgen valued the collections of the Zen folk tales now known far-and-wide as *kōāns* (Ch. *kung-an*). We should here remind ourselves, however, that these stories are by-and-large products of an era much later than they affect to depict.

[Sweeping Zen published blog post April 2015](#)

### where's Rin?

On her walk across the U.S. to raise awareness of Environmental Issues...



[Click here to find out!](#)

## Sangha Spotlight - An Interview with Richard Chiofalo

### **Think of Hartford Street As Your Friend**

*By the Roving Reporter*

Former two-term Board President, Richard Chiofalo, was born in Boston (pronounced Bawstin) and by way of New York City, arrived in SF in 1987. Since then he has lived here with his partner (Al) and they are now officially married (ceremony at HSZC).

Richard started attending HSZC in the late 90s. Rev. Ottmar Engel was the Practice Leader then. "I sat on an occasional basis for ... months ... years," Richard said. "My regularity increased over time. And in the course of years, I made zen friends and became more interested in the sangha at Hartford Street." He presently serves on the Board of Directors, having joined in 2009. He has served as an officer, first as Secretary and then as President. He now sits 6 days a week and helps HSZC in a myriad of ways.

In the 70s, Richard did all sorts of odd jobs while attending UMass Boston. In the 80s, he worked in the hospitality industry while attending the Swedish School of Massage. After passing the NY State Board, he worked at the Atrium Club in Manhattan (which he described as a great job). After moving to SF, he re-entered the hospitality industry and worked at one location for ten years. In 1996, he got his paralegal



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certificate and graduated from USF. His career since then has been in the legal arena. Later this year, he will be fully and officially (and happily) retired.

This reporter asked Richard about the Council meetings that Hartford Street sponsored. First, he said what a joy it was to work with Rev. Beata Chapman. He was continually inspired by her compassion, wisdom, and practical advice. He listed the accomplishments of the Council as: (1) establishing a "Don't Know Mind" within the community, (2) teaching sangha members to speak from the heart, and (3) fostering compassionate conversation. He went on to say that it was important to apply these principles to Board activities and in general, to inform our practice. He wisely said, we all bring our piece of clarity and non-clarity to every situation.

When asked about his experience as Board President, Richard said, "I felt I had an opportunity to help the place survive. And I still feel that way. It was a great experience; it felt good most of the time." He likes seeing people become involved and enjoys multiple points of view. He said he would like to see the sangha grow. Laughing, he said, "Too many of us are on the far side of 60." He expressed concern for the safety of sangha members due to crime in our neighborhood and said we need to be keenly aware of neighborhood issues.

Outside interest? He enjoys swimming, walking and reading. His special interest is history, especially American History and plans to pursue graduate studies therein, and maybe teaching down the road. He praised our forefathers for their fortitude and their courage. Their lives and fortunes were at stake and they risked everything in a venture that no one had done before [democracy]. They took the leap into the unknown. He talked enthusiastically about President George Washington (and this writer couldn't help but see the similarities in Richard himself, in his personality and as Board President). Washington refused to give up, Richard said. He learned from his errors; he made important alliances. He recognized the social realities and the tenor of the times. For example, sometimes members of Washington's Army disappeared to tend to personal responsibilities. Washington was a strong leader; he knew when to be firm and he knew when to move on. Observation: this reporter could easily see the scholar in Richard and his quiet wisdom and leadership.

On Practice? Richard said Suzuki Roshī's concept of Big Mind was the most important focus in his early practice. He feels HSZC offers great practice and study opportunities and he noted that the sangha gatherings are rewarding. He sees Hartford Street as his spiritual home and said we should think of Hartford Street as our friend. He went on to give the example that if someone falls down, you would help them get up. He encourages members to rise to the level of practice that demonstrates our/their commitment and dedication and that benefits the sangha. He says, "Just keep practicing. That's the single most important thing."

He concluded our interview, in a reflection on the challenge for all of us [in practice and in life] to deal with adversity and our disappointment with self. But like President George Washington, Richard just refuses to give up!

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**HIV meditation group;** weekly meditation group for those living with HIV, their friends, families, community supporters & anyone who wants to join us!  
 thursdays & fridays  
 10:30am zazen  
 11:00am garden socializing

**meditation in recovery;** weekly meditation group for men & women in recovery from addiction  
 fridays, 7:30pm - 9pm

**(women only) meditation in recovery;** monthly meditation group for women in recovery from addiction  
 first thurs, 7:15pm -8:45pm

**(men only) meditation in recovery;** a monthly meeting for men in recovery from addiction  
 3rd thurs of every month, 7:30pm-8:30pm

**board of director meetings;** you're invited to attend & observe!  
 second weds of each month, 7:30pm



*please contact us for rental space & events, ceremonies performed by a zen priest -- weddings, memorials, coming of age & baby naming events*

**find other sf bay area lgbtqqi community events [here](#) - or - [here](#)**

**national, worldwide & other, holidays [here](#)** (\*warning\* some are pretty silly)



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**Abbot, hartford street zen center --  
 - Reverend Myō Lahey ---**

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